The Ptolernican Model™:

A Decentred[1] Theory of Centrehood

The Term — The Tool — The Worldview

🧵 Matheson Bayley | Bangkok, Thailand | 2nd May 2025[2]

First, it was a word.
Then, it became a tool.
Now, it's a worldview.
(Ptolernican. You're welcome.)

[1] *Yes, the title is centred. I know. It's called irony, babe.*
[2] *Because sometimes, the most decentred thing you can do… is choose a side. (Right(-)alignment is a design choice. So is metaphysics.)*

There are two kinds of people in the world: those who still think they're the centre of it, and those who've learned to orbit their own delusions with a bit more elegance. Enter *The Ptolernican Model*™—a lovingly bastardized portmanteau of Ptolemaic and Copernican cosmology, designed to remind us that the real question isn't *what* revolves around *what*, but *who's doing the revolving—and why*.

Named in deliberate defiance of metaphysical absolutism (and with just a whisper of punning obscenity if said quickly in a Yorkshire accent), the Ptolernican Model functions as a perspectival corrective: a conceptual tool to reframe the age-old temptation to declare something—anything—the final arbiter of centrality.

Because you see, Ptolemy gave us a world where *we* are the sun—radiant, static, orbited—and Copernicus, bless his heliocentric guts, upended that with a claim no less totalizing: *the sun is the fixed point, and we dance around it*. Both, if we're being honest, are just different ways of making something The Main Character. Both posit a centre as a given—unchallenged, unshared.

But what if, instead, we modelled centrehood as *relational*? What if we framed perspective as a gravitational agreement—negotiated, not decreed?[3]

🥁 **Enter the Ptolernican Superposition:**
A shimmering conceptual overlay in which geo- and heliocentrism are not enemies, but entangled co-assertions—each valid within its own referential frame, each incomplete without the other's collapse.[4]

It's a model that dares to say: *yes, you are the centre—but so is everyone else.*
(*And also, neither of you are. Good luck with that.*)

It's the orbit-as-metaphor reimagined—not as a question of mass, but of *meaning*. Not who pulls whom, but which narrative you're willing to fall into. Call it anti-essentialist cosmology with a dash of psychological astronomy: we're all just intersubjective satellites, hurling projections at each other while pretending to be stars.

> 😏 *Bradley*[5] *interjects:* "Speak for yourself—I've always been a black hole, emotionally and otherwise."

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[3] Naturally, I'm not the first to suggest such perspectival decentring—relational models have deep roots in physics, philosophy, and poststructuralist theory alike. I may, however, be the first to name it something as gloriously ridiculous as *The Ptolernican Model* in the service of pedagogy, smirking all the way.

[4] Readers of *Mādhyamaka* (माध्यमक) philosophy will recognise, shimmering §beneath the surface, a distinctly *pratītyasamutpādic* (प्रतीत्यसमुत्पादिक) logic—where phenomena arise not in isolation, but in mutual dependence, like meaning in dialogue or planets in relational orbit. There's also a whisper of the *catuṣkoṭi* (चतुष्कोटि): not geocentric, not heliocentric, not both, not neither. A logic built not to resolve positions, but to reveal the emptiness that makes positioning possible. And in that paradox, the Ptolernican Model finds its dance partner.

[5] No, the name isn't symbolic. It's just Bradley. He showed up one day, smirking in the corner of an emoji, and refused to leave. Like all chaotic neutral energies, his origins are unclear and his loyalties are purely situational. Any resemblance to real Brads, Chads, or lads is entirely coincidental—and wholly inevitable—and yes, I know you're reading this, Bradley, and yes, I'm smiling.

🎭 *La Creud*[6] *responds:* "Ja-ja, und yet you vill notice, mein Liebling, zat even a black hole defines itself by vat it attracts. Ze ego collapses—but only after ein dramatic monologue, nein?"

🪞 Meanwhile, back in the epistemological observatory…

The Ptolernican Model rejects the notion of a stable axis around which truth must rotate. Instead, it proposes a polycentric, observer-relative field of shifting gravities—where the so-called "centre" is not a place but a *function*, like the focal point of a lens adjusting to different epistemic distances.

No centre. No edge. Just perspectival pivoting.

This is not relativism in the flaccid, postmodern sense. It's relationalism with teeth. To adopt the Ptolernican stance is to accept that every claim to centrality is simultaneously a confession of bias. It is to embrace a cosmic epistemology in which "what is real" cannot be divorced from the geometry of where you're standing—and, more crucially, from *how you're moving while you look*.

So next time someone claims the sun *obviously* doesn't rise—remind them: it depends where you're standing, sweetheart.

"Tell me like I'm five"

Okay! Imagine you're looking at a toy from your side of the room, and your friend is looking at the same toy from the other side. You see one thing, and they see something else—but you're both right!

Being *Ptolernican* means remembering that no one sees the whole picture all by themselves.[7] It's about sharing how we see things and understanding that different views can all make sense, even if they don't match. Nobody gets to be the "main" view all the time—not even grown-ups.

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[6] A portmanteau of *Lacan* and *Freud*, like a Viennese pastry stuffed with French theory. La Creud is what happens when you give a cigar a mirror and a mother complex, then teach it to speak in riddles about jouissance while adjusting its monocle. He embodies both Freud's subterranean drives and Lacan's labyrinthine signifiers—except now with a German–French accent and a silk scarf. Less a therapist, more a semiotic haunting.

[7] I would've used "anekāntavāda" here, but figured that might be a bit much for a five-year-old.

Anekāntavāda (अनेकान्तवाद) comes from Jain philosophy and refers to the idea that truth is multi-faceted. The term breaks down into *anekānta* (अनेकान्त), meaning "many-sided" or "multiple aspects", and *vāda* (वाद), meaning "doctrine" or "teaching". The concept suggests that no single perspective can fully capture reality, encouraging us to recognize that different viewpoints can all offer valid insights. It's about seeing truth as a complex, multi-dimensional thing, rather than something that can be reduced to one simple answer. Not identical to the point being made by "Ptolernican", but a significant enough overlap to warrant this childproof gloss.

Dictionary Entry

🧠 *Ptolernican*

/təˈlɜːnɪkən/ (RP) | /təˈlɝnɪkən/ (GA)
adj..

📜 *Etymology & Phonographic Play*

Coined by Matheson Bayley in 2025, Ptolernican is a portmanteau of **Ptolemaic** and **Copernican**—two opposing cosmological models—fused not merely to suggest synthesis, but to *enact* it.
Yet encoded within the coinage lies a phonogrammatic aphorism:

/tə ˈlɜːn/ (phonetic) + "I can!" (orthographic)
= *"To learn, I can!"*

This split encryption is not accidental. The **first part** ("to learn") is perceptible **phonetically**—a sonic gesture to aspirational cognition. The **second part** ("I can!") is **orthographic**—visible only when reading, as the letter sequence "ican" at the end of the word. Together, they constitute a **dual-channel motivational embed**, demonstrating the very model they name: that meaning is a **function of both frame (reader/listener modality)** and **movement across levels of interpretation**.

This is not just punning—it's pedagogical semiurgy (he says, grandiosely).

💡 *Definitions*

1. **(adj.)** Descriptive of a worldview or interpretive stance in which **centrality is recognised as perspectival, not absolute**; frames of reference are understood to be relational, not metaphysically privileged.
   e.g. A truly Ptolernican therapist doesn't centre the diagnosis—they track the orbit of meaning around relational dynamics.
2. **(adj.)** Characterised by a **willingness to decentre oneself**, entertain multiple truths, or resist interpretive closure. Often used with ironic tenderness in social, intellectual, or spiritual critique.
   e.g. That was a beautifully Ptolernican apology—no "I'm the villain", no "I'm the victim". Just honest movement through multiple frames.
3. **(n.)** One who lives by the principles of the Ptolernican Model™—epistemic humility, perspectival awareness, and subtle refusal to become a fixed axis.
   e.g. He's a classic Ptolernican: quotes Einstein, invites feedback, and still ends emails with "Maybe. Thoughts?"

🧬 *Derived Forms*

- **Ptolernicanism** *(n.)*:
  The doctrine, temperament, or vibe of decentring authority in favour of reciprocal, relativised observation. A metaphysics of mutuality.
- **ptolernicanly**[8] *(adv. of classification*[9]*—strictly follows from being Ptolernican in identity or classification)*:
  In a fashion reflecting orbit-aware humility; interpretively non-dogmatic.
  "He explained it ptolernicanly, as a devotee of the model."
- **ptolernically** *(adv. of manner*[10]*—describes an action done in the* manner *of a Ptolernican—implying attitude, gesture, performance)*:
  In a fashion reflecting orbit-aware humility; interpretively non-dogmatic.
  "She ptolernically redirected the praise to everyone else in the group."
  "She ptolernically adjusted her dating profile after realising she'd written 'must love Nietzsche and be okay with monologues'."
- **ptolernify** *(v., trans.)* [colloq.]:
  To reframe a narcissistic, rigid, or overly centralised system in terms of dynamic relational context.
  "After the group chat imploded, I ptolernified the whole affair into a workshop on misaligned orbits."

See Appendix B for more.

📣 *Mnemonic Reminder*

"To learn, I can!"
Said aloud, *Ptolernican* becomes a **self-affirming mantra** that bypasses the binary between knowledge and ego. It collapses certainty into curiosity and metaphysics into possibility. Ideal for classrooms, midlife crises, or Twitter bios.

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[8] *Ptolernically* is the recommended adverbial form, despite being technically irregular. It just sounds better. It flows, it rolls, it echoes adverbs like *ironically*, *epistemically*, *metaphysically*.

Following standard English morphological rules, the adverbial form of an adjective ending in *-an*—particularly those denoting identity or affiliation—typically takes *-ly* directly (e.g. *American* → *Americanly*, *Herculean* → *Herculeanly*). Accordingly, *ptolernicanly* would be the morphologically "correct" form, nodding politely to Jespersen and the well-behaved children of derivational grammar.

But *ptolernically* does something far more interesting. It *performs* what it describes. It defies centripetal expectation. It privileges euphony over obedience. It pirouettes past syntactic prescription with the lightness of a quantum field and the mischief of a linguistic outlaw.

It is, in short, the adverbial collapse of the very duality it names—an elegant refusal to orbit a single normative core.

[9] aka *denotative adverb*
[10] aka *connotative adverb*

🧪 *Serious Usages*

- *Modern physics has become increasingly Ptolernican in outlook—trading centrehood for conditional symmetry, and truth for transformation under frames.*
- *Decolonial theory can be seen as a Ptolernican intervention: shifting away from unmarked Western universality toward a polycentric map of epistemic legitimacy.*

🤣 *Social & Psychoclinical Figurative Usages*

- *After three hours of couples therapy, Jeremy finally admitted: "Maybe it's not all about me?" "Congratulations," said the therapist. "That's the most Ptolernican thing you've said all year."*
- *She used to say "I attract narcissists."*
  Now she says: "I've got a Ptolernican attachment style—gravitationally ambivalent."
- *When your friend insists astrology is "scientifically fake" while believing in free will and keto, just whisper: "Try being Ptolernican for a minute."*
- *He's not commitment-phobic, he's just orbitally Ptolernican—likes his intimacy with a bit of aphelion.*

Appendices (for Geeks, Sceptics, and Masochists)
—or, A Series of Marginal Universes Pretending to Be Supplementary (They're Not)

(and we're only ⅕ of the way into the doc…)

Appendix A: On Rotating the Frame:
Relativity, Quantum Symmetry, and the Cosmological De-centring of Anthropocentric Absolutism

Let's now turn, with slightly less twinkle and slightly more tensor calculus, to the physics undergirding the Ptolernican Model's claim: that *centrehood is perspectival, not ontological.* This is not poetic licence—it's literally how the universe works.

I. Spacetime Isn't Centred on You, Darling

Start with **special relativity**, whose core innovation was not merely that the speed of light c is invariant across inertial frames, but that no such frame can claim privileged status. Space and time are stitched together in a four-dimensional manifold where position and simultaneity are not absolute but *frame-relative.*

This is encoded in the **Lorentz transformation**, which relates coordinates between two inertial observers moving at constant velocity v relative to one another:

$$x' = \frac{x - vt}{\sqrt{1 - \frac{v^2}{c^2}}}, \quad t' = \frac{t - \frac{vx}{c^2}}{\sqrt{1 - \frac{v^2}{c^2}}}$$

These equations don't merely describe a change in coordinates—they enact a de-centring of epistemic priority. What you call "now" I may call "later", and what you call "motion" I may call "rest". No inertial observer gets to say, "I'm right". We are all—literally—relatively speaking.

This is not some interpretative gloss. It's built into the geometry of Minkowski spacetime, whose metric:

$$ds^2 = -c^2dt^2 + dx^2 + dy^2 + dz^2$$

remains invariant under Lorentz transformation. In other words, the universe doesn't care who's at rest and who's in motion, only how their events relate invariantly.

II. The Cosmological Principle: A Formal Anti-Egotism

Now zoom out. According to the **Cosmological Principle**, the universe is homogeneous and isotropic *on large scales*—meaning no point or direction in space is special. This is not spiritual fluff but an empirical constraint built into modern cosmology (see: Friedmann–Lemaître–Robertson–Walker metrics).

Our GPS systems, the cosmic microwave background (CMB), and galactic redshift surveys all rely on this idea: Earth is not cosmically privileged. We're not the centre. We're not even the *average*. We're just a particular perturbation in an unfathomably large and indifferent soup.

This is baked into general relativity's Einstein field equations:

$$R_{\mu\nu} - \frac{1}{2}Rg_{\mu\nu} + \Lambda g_{\mu\nu} = \frac{8\pi G}{c^4}T_{\mu\nu}$$

These are *diffeomorphism invariant*—meaning they remain true under smooth deformations of the coordinate system. Again: no fixed origin. Just relative curvature.

III. Quantum Complementarity and Observer Symmetry

Let's now go small. In **quantum mechanics**, the act of observation collapses a wavefunction—but it does so without privileging any observer as more 'real'. Bohr's **complementarity principle** makes explicit that mutually exclusive properties (like position and momentum) can only be meaningfully described from *within* a specific measurement context.

But it gets deeper. In **quantum field theory (QFT)**, all particles are excitations of underlying fields, and the laws remain invariant under symmetry operations (rotations, translations, boosts, gauge transformations). This means: reality is not built from things—but from *relations among invariances*. Centrehood dissolves into algebra.

Take **Noether's theorem**, which connects symmetries to conservation laws: time-translation symmetry implies energy conservation; space-translation, momentum; rotational symmetry, angular momentum. But crucially: *no point in space or time is more fundamental than any other.*

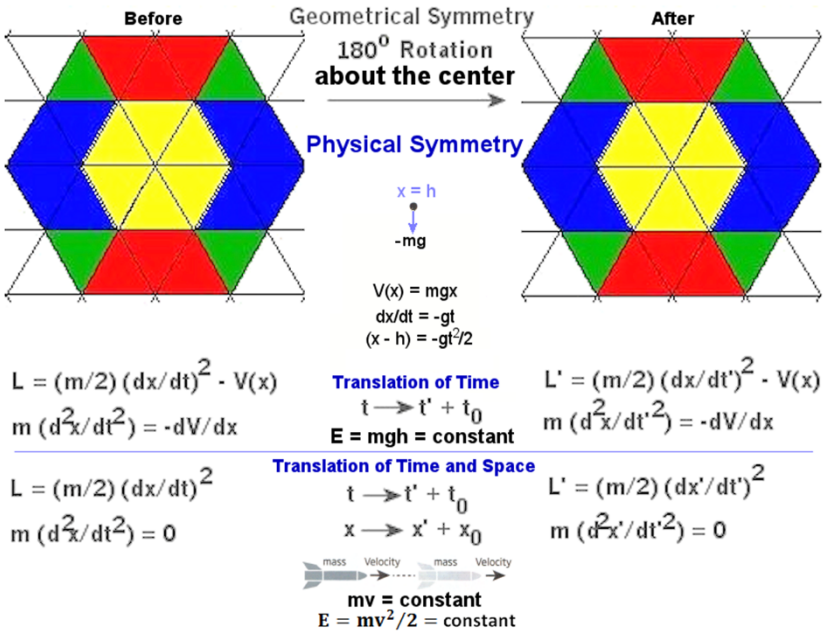

Figure 1 **Symmetry Group Diagram (Quantum Field Theory)**

"A cartography of invariance: each symmetry preserved, each arrow a constraint relaxed. Think of it as reality's bureaucratic hierarchy—filed under 'Things That Stay the Same When You Change Everything'."

IV. Re-enchanting Epistemic Modesty

What the Ptolernican Model names—half in jest, but wholly in truth—is this radical modesty implicit in the physical universe: a refusal to grant ontological superiority to any perspective.

From this standpoint, the transition from Ptolemaic to Copernican to Ptolernican cosmology is not just a shift in scientific model—it's an ethical epistemology. A theory of truth that insists on *coherence over hubris*.

Because when you get right down to it—frame-dependent simultaneity, curvature as gravity, vacuum fluctuations, holographic bounds, Gödel's incompleteness, observer-dependent information—every serious modern theory has been whispering (or shouting):

You are not the centre.
But nor is anything else.
Relate accordingly.

The Ptolernican Model: A Diagrammatic Synthesis

To visualize the *Ptolernican Model*, consider a dynamic diagram that superimposes the geocentric and heliocentric models, emphasizing the relativity of observational frames:

1. **Geocentric Perspective**:[11] Earth at the centre, with celestial bodies (Sun, Moon, planets) orbiting it. This model aligns with the Ptolemaic system, where epicycles and deferents[12] explained planetary motions. (Geocentric model (Wikipedia)[13])

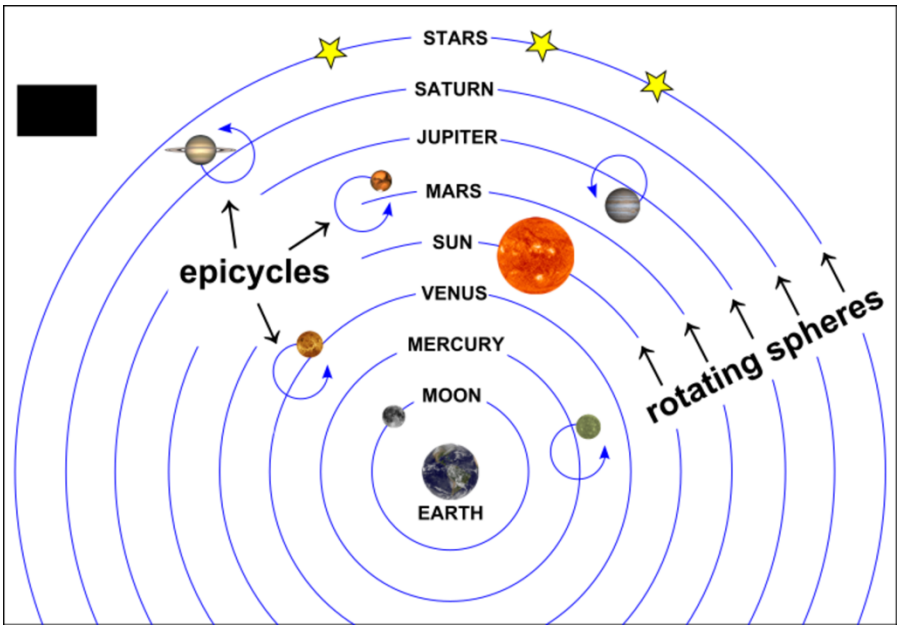

Figure 2 **Ptolemaic Model** *(Flat Earth Wiki)*

"The universe, circa 150 A.D.: Earth's the VIP lounge, and everything else just can't stop circling us. Note the nested spheres—heaven must've had great urban planning."

📍 On Epicycles: Circles Within Circles, and the Theatre of Certainty

The Ptolemaic geocentric model wasn't some naïve cosmological error. It was, in its time, a ***masterwork of accommodation***. Epicycles—those smaller circles riding atop larger orbits—

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[11] Image credit: The Flat Earth Society, https://wiki.tfes.org/File%3APtolemaic-model.svg

[12] In Ptolemaic astronomy, *deferents* were the large, primary circular orbits centred on (or slightly offset from) the Earth, along which smaller epicycles rotated. Each planet orbited a point that itself orbited Earth—because apparently, the heavens weren't just orderly, they were bureaucratic. The whole system was an elegant fudge to preserve circular perfection while retrofitting inconvenient planetary motion. Think of it as celestial admin: the deferent was the main file path, and the epicycle the rotating shortcut needed to make the data look correct.

[13] **Flat Earth? Why They Care**
Flat-Earthers aren't clinging to old maps—they're clinging to epistemic certainty. To say the Earth is flat is to say *there is no curvature to doubt*. It's an insistence that the world be graspable, containable, human-scaled. It's not stupidity—it's **nostalgia for a cosmos that doesn't shift beneath your feet.**
And who among us, honestly, doesn't sometimes want that too?

weren't mystical fluff. They were precise, mathematical, relentlessly adjusted to preserve the illusion of centrality.

Every planetary wobble, every retrograde loop, was accounted for with another ***circle within a circle***—a kind of desperate choreography to keep Earth still, and us special.

But here's the truth: ***epicycles weren't wrong because they were complex.***
They were wrong because they were ***aesthetic tyranny disguised as explanation.***
They preserved the centre by distorting everything else.
They made the model fit the ego.

To be Ptolernican is to ask:
What invisible epicycles am I still spinning, just to make myself feel unmoved?

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2. **Heliocentric Perspective**:[14] Sun at the centre, with Earth and other planets orbiting it, as proposed by Copernicus. This model simplified the explanation of retrograde motion and laid the groundwork for modern astronomy. ([Copernican heliocentrism (Wikipedia)])

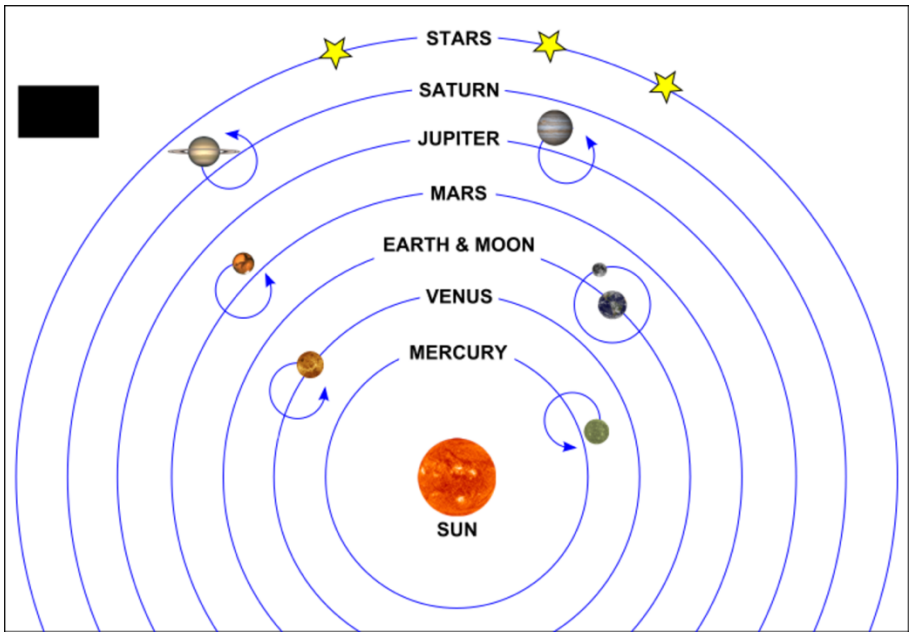

Figure 3 **Copernican Model** *(Flat Earth Wiki)*

"Enter Copernicus: same instruments, different spotlight. The Sun takes centre stage—cue the heliocentric revolution and centuries of existential displacement."

3. **Ptolernican Superposition**: A conceptual overlay where both Earth and Sun can be considered centres, depending on the observer's frame of reference. This reflects the relativistic view that no inertial frame is privileged, and "centre" is a matter of perspective.

[14] Image credit: The Flat Earth Society, https://wiki.tfes.org/File%3ACopernican-model.svg

Such a diagram[15] would feature concentric orbits that shift based on the observer's position, illustrating the frame-dependent nature of celestial mechanics.

Appendix A.1: The Ptolernican Model:
A Pseudo-Scholarly Exposé

Abstract: The *Ptolernican Model* posits a superposition of geocentric and heliocentric frameworks, serving as a metaphor for the relativistic and quantum mechanical understanding that "centre" is not an absolute concept but one dependent on the observer's frame of reference.

Introduction: Historically, the transition from the Ptolemaic (geocentric) to the Copernican (heliocentric) model marked a significant shift in our understanding of the cosmos. However, modern physics, through the lens of relativity and quantum mechanics, suggests that both models are contextually valid within their respective frames of reference.

Relativity and Frame Dependence:

- **Special Relativity**: Introduced by Einstein, it asserts that the laws of physics are the same in all inertial frames, and there is no absolute frame of reference. The Lorentz transformation equations:

$$x' = \frac{x - vt}{\sqrt{1 - \frac{v^2}{c^2}}}, \quad t' = \frac{t - \frac{vx}{c^2}}{\sqrt{1 - \frac{v^2}{c^2}}}$$

  where

$$\gamma = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}},$$

[15] Yes, I said *such a diagram*. No, I didn't include it. Consider this omission a gentle invitation to draw your own—to realise, as the ancients did, that every centre you sketch will be a confession. (Also: I forgot. But doesn't the longing make the orbit sweeter?)

demonstrate how measurements of space and time are relative to the observer's motion.

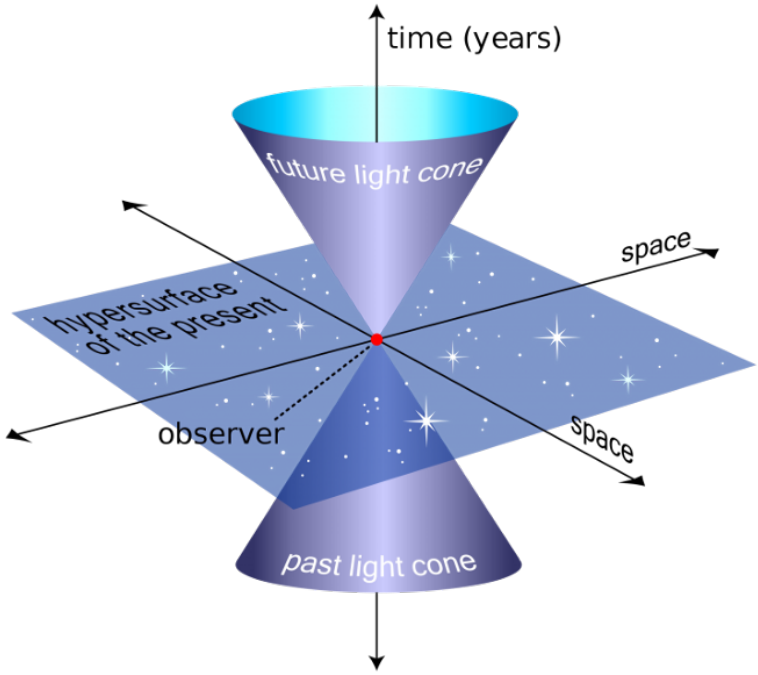

Figure 4 **Basic Mathematical Concepts (Relativity Chart)**

"A minimalist sketch of relativity's toolkit. Beneath the symbols: a quiet mutiny against absolute time and static frames. Above the symbols: first-year physics students sobbing softly."

- **General Relativity**: Extends this principle to non-inertial frames and gravitation, describing gravity not as a force but as the curvature of spacetime caused by mass and energy. The Einstein field equations:

$$R_{\mu\nu} - \frac{1}{2}Rg_{\mu\nu} + \Lambda g_{\mu\nu} = \frac{8\pi G}{c^4}T_{\mu\nu}$$

  highlight the dynamic relationship between matter-energy content and the geometry of spacetime.

Quantum Mechanics and Observer Effect:

- In quantum mechanics, the act of measurement affects the system, leading to the "observer effect". The principle of superposition allows particles to exist in multiple states simultaneously until measured.
- This challenges classical notions of objective reality and suggests that properties like position and momentum are not absolute but depend on the measurement context.

Implications for Cosmology:

- The *Cosmological Principle* states that the universe is homogeneous and isotropic on large scales, implying no preferred centre or direction.

- Observations, such as the cosmic microwave background radiation, support this principle, reinforcing the idea that "centre" is a relative concept.

Conclusion: The *Ptolernican Model* serves as a conceptual framework that encapsulates the relativistic and quantum mechanical understanding of the universe. It underscores the importance of perspective in defining concepts like "centre", challenging the notion of absolute frames of reference and highlighting the interconnectedness of observation and reality.

Appendix B: Extended Derived Terms

for the Pathologically Pretentious, the Pervicaciously Pedantic, and the Poststructurally Perverse (—and the People Who Read the Appendices Before the Main Text)

"Because no single form gets to be
the centre of every sentence."

🧠 *This list is not exhaustive—just exhausting.*
Language is **recursively generative** (Chomsky), **strangely loopy** (Hofstadter), and wildly ptolernifiable. You could go on coining forever, embedding clause within clause like: *"The idea that the suffix that the term that the model that the philosopher that the footnote introduced inspired is still evolving…"*
Imagination is the only limit—and from a certain frame, even *that's* entangled.

🔤 ptolernicanistic *(adj.)*

Pertaining to or characteristic of the Ptolernican model—especially in its worldview-expanding, centre-decentring, epistemically humble vibe.

Formal/Philosophical:

- *Her reading of Merleau-Ponty took a distinctly ptolernicanistic turn, framing perception not as a window onto the world, but as a negotiated orbit of intersubjective relation.*

Casual/Funny:

- *He delivered the break-up speech with such ptolernicanistic finesse, I almost applauded: "It's not that I'm the villain… it's that we're both gravitational distortions in different frames."*

🔤 ptolernicanistically *(adv.)*

In a manner that reflects Ptolernican values—e.g. refusing to centralise one's own viewpoint, shifting frames, or performing cognitive humility with style.

Formal/Philosophical:

- *She ptolernicanistically reframed the debate, shifting from truth-claims to frame-claims, and reminding everyone that epistemology is always observer-shaped.*

Casual/Funny:

- *I ptolernicanistically agreed with both sides of the family argument and somehow ended up hosting Christmas dinner.*

🔤 ptolernification *(n.)*

The process of reframing something previously fixed or self-centred into a relational, frame-relative model; epistemic orbit-correction.

Formal/Philosophical:

- *The ptolernification of metaphysical realism doesn't entail relativism—it invites a higher-order coherence across shifting observational geometries.*

Casual/Funny:

- *My therapist calls it "reframing", but I prefer to think of it as ptolernification: converting my narcissism into shared cosmology, one failed relationship at a time.*

🔤 ptolernificationistically *(adv.)*

In a manner reflecting the cascading or recursive performance of ptolernification; to behave or argue with compounded layers of decentring, perspectival shifting, and frame-aware humility.

When the philosopher responded to a challenge about "truth" by invoking Rovelli's relational quantum mechanics, then Nāgārjuna's emptiness, then smiled and said, "But that's just from here," she was speaking ptolernificationistically.

🔤 ptolernicanicity *(n.)*

The quality or degree of being recognisably Ptolernican in structure, ethos, or semiotic flavour; especially in contexts involving perspectival multiplicity and the refusal of interpretive finality.

The ptolernicanicity of Barad's agential realism lies in its refusal to separate knower from known, measurement from meaning, or ontology from entanglement.

🔤 ptolernicanlessness *(n.)*

A tragic or comic absence of Ptolernican sensibility; the flatness, rigidity, or self-certainty that emerges when relational awareness is utterly lacking.

His Twitter thread on "objective facts" was so drenched in ptolernicanlessness I nearly got sunburnt just reading it.

🔤 ptolernifiable *(adj.)*

Capable of being reframed Ptolernically; open to decentred reinterpretation or orbital renegotiation.

Even the rigid binaries of classical physics are ptolernifiable when viewed through the lens of QFT observer dependence.

🔤 antiptolernicanism *(n.)*

Opposition to, resistance against, or systematic denial of the Ptolernican model; often marked by dogmatism, ego-centralism, or epistemic absolutism disguised as "objectivity".

Antiptolernicanism thrives in systems where authority is confused with truth and perspective with error.

🔤 hyperptolernificationism *(n.)*

An extreme or exaggerated commitment to Ptolernican reframing, often to the point of recursive decentring, paralytic nuance, or identity meltdown. The epistemic snake swallowing its own relativised tail.

By the third panellist, the symposium had descended into hyperptolernificationism—every claim began with "Of course, from one angle…" and ended in quantum shrugging.

🩻 Appendix B.1: Symptoms of Hyperptolernificationism

A Diagnostic Checklist for the Overdecentred and Epistemologically Unmoored

Are you suffering from **Hyperptolernificationism™**?
Take this gentle self-assessment to find out if you've spun too far from the centre—any centre.

✅ You might be a hyperptolernificationist if…

- You reflexively preface every statement with "...from one possible frame…"
- You've abandoned all personal opinions, claiming "they collapse on measurement".
- You can no longer choose a side in a debate, because you identify as the discourse space itself.
- You once said, without irony: *"My centre is the decentredness of all centres, relationally articulated"*.
- You refer to Nāgārjuna as "that guy who totally gets Rovelli".
- You can't answer "Tea or coffee?" without mentioning quantum entanglement.
- You cite Karen Barad when asked where you'd like to eat.
- You've started applying observer-dependence to your **own diary entries**.
- You experience choice paralysis when shopping because you recognise each cereal brand as a metaphysical node in the I-verse.
- You corrected someone's grammar mid-argument, but then apologised, decentred your own prescriptivism, and offered three alternate dialectical readings of your interruption.
- You suspect even this checklist is itself entangled with your interpretive performance of it.

🧠 *If you checked three or more:*

Congratulations. You are experiencing **Stage IV Ptolernican Drift**.
You are now epistemically weightless. Please hydrate, apologise recursively, and avoid metaphysical absolutes for 24–48 hours.

Would you like a bonus appendix titled **"Emergency Grounding Practices for the Overdecentred Soul"**?

🌍 Appendix B.2: Emergency Grounding Practices for the Overdecentred Soul

A Practical Guide for the Epistemically Disoriented, Ontologically Dissolving, and Metaphysically Lightheaded

Have you spiralled too far into semantic non-duality? Been decentring for six days straight without food or metaphorical anchoring? Are you unsure whether you're the sentence or the syntax?

Fear not. Help is here.

✅ Grounding Practices

To help restore partial centrality, however provisionally:

1. **Touch something warm and real.**
   Preferably a cat, a cup of tea, or a good friend who refuses to discuss Derrida.
2. **Use a definite article without apologising.**
   Say *"the truth"* with your whole chest. Just once. See how it feels. Let it hurt a little.
3. **Eat a biscuit.**
   Like, a literal biscuit. Not a symbol. Not a metonym. Just... a biscuit. Bonus points for digestives.
4. **Name something without scare quotes.**
   Say *love*. Or *self*. Or *England*. Without your fingers twitching toward air quotes.
5. **Do one action non-reflexively.**
   Close a tab. Water a plant. Don't meta-interpret it. Just... do.
6. **Engage in consensual centrality.**
   Let someone else be the main character. Or claim it yourself. But name it as a role, not a destiny.
7. **Repeat after me:**

"I am not the centre. But I am a *centre. And I give myself permission to localize."*

🧯 If symptoms persist:

Avoid mirrors, Twitter, or Karen Barad for 24–48 hours. Consider reading *Winnie-the-Pooh* aloud while wrapped in something fuzzy.

Appendix C: The Relationality of Rendering Ptolernicanism Legible Across Frames

"How Do You Say Ptolernican in...?"

(—or, How to Translate a Centre That Refuses to Hold)

🌀 *Intro to the Table of Translations*

Language is a lie we keep telling so we can mean something.
It's never just a vehicle. It's a frame, a gravity well, a way of looking and being looked at.
It's also a spell. A relational act. A soft centre from which we measure everything else.
So when I say I've translated *Ptolernican*—already fractal, already perspectival—I don't mean I've found linguistic equivalents.
I mean I've entered into a dialogue with how different cultures imagine centrehood, bias, motion, truth.
I mean I've *invited the untranslatable* to try on different clothes.

The following table is not a taxonomy. It's not a UN resolution.
It's a *cartographic flirtation*.
It's an alphabetic séance, each translation a ripple in the I-verse.
It's what happens when the word *decentred* demands to be expressible universally—
and each language shrugs and says,
"Well… from my perspective…"

There are phonetic hugs and etymological reinventions.
There are forms that flow like water and others that clatter like a dropped bone flute.
Some are borrowed, some adapted, some faked with a wink and a flag.

You'll notice gaps.
You'll think, *"But this is incomplete!"*
And to that I say: *obviously.*

This table isn't the end.
It's the ***scene before the credits.***
It's a moment of joy in the midst of impossible decisions,
a dance of loyalty to no single centre.
It's *meaning as motion. Choice as care. Language as love.*[16]

So take it not as a record, but as an offering.
Not as a system, but as a field of possibilities.

---

[16] Yeah, I meant that. My love language? Linguistic geekery, obviously. So if we ever cross paths in the flesh-and-breath world, now you know how to seduce me: phonological flirtation, morphosyntactic murmurs, or a well-placed etymological double entendre. I'm easy—just conjugate me slowly. At first.

But for each translation—whether an academically rigorous plug-'n'-play coinage, or a blatant performative trespass—each asks the same question:

How do you say Ptolernican in *your* language?[17]

#	Flag	Language	Translation	#	Flag	Language	Translation
1		Albanian	ptolernikan	33		Japanese	プトラニカン的 (*Putoranikan-teki*)
2		Arabic	بطوليرنيكاني (*biṭūlīrnīkānī*)	34		Khmer	ពួលីនិកែន (*ptoulăniken*)
3		Armenian	պտոլեռնիկական (ptolernikanakan)	35		Korean	프톨러니컨적인 (*Peutolleonikeon-jeok-in*)
4		Attic Greek	πτολερνικικός (*ptolernikikos*)	36		Laotian	ປະໂຫລເຣນິຄັນ (*patōlērnikhan*)
5		Azeri	ptolernikan	37		Latin	ptolernicanus
6		Basque	ptolernikarra	38		Latvian	ptolernikānisks
7		Bengali	প্টোলার্নিকান (*ptolārnikān*)	39		Lithuanian	ptolernikaniškas
8		Bulgarian	птолерникански (*ptolernikanski*)	40		Māori	ptolernikana
9		Chinese	托勒尼坎式 (Mandarin: *Tuōlénǐkǎn-shì Cantonese: Tok1-le4-nei4-haan4-sik1 Hokkien: Thok-le-nî-khán-sik*)	41		Nahuatl	ptolernikani
10		Croatian	ptolernikanski	43		Norwegian	ptolernikansk
11		Czech	ptolernikánský	44		Oromo	ptolernikaana (ፕቶለርኒካአና)
12		Danish	ptolernikansk	45		Polish	ptolernikański
13		Dari	پتولرنیکان (*ptolernikān*)	46		Punjabi	ਪਟੋਲਰਨਿਕਨ (*paṭolarnikan*)
14		Dutch	ptolernicaans	47		Quechua	ptulirnikanu
15		Esperanto	ptolernikano	48		Romanian	ptolernican
16		Estonian	ptolernikaanlik	49		Scottish Gaelic	ptolerniceach
17		Fijian	ptolernikani	50		Sinhala	ප්ටොලෙර්නිකන් (*ptolernikan*)
18		Filipino	ptolernikan	51		Spanish	ptolernicano/a
19		Finnish	ptolernikaaninen	52		Swahili	ptolernikani

[17] ***"How do you say Ptolernican in your language?"***
Genuinely, I'd love to know.
If your language—natural, constructed, ceremonial, or ancestral—has a version of "Ptolernican" waiting to emerge, send it to me at m@ttern.is. But not Slovakian. Never *Slovakian!*
Use the subject line: Ptolernican translation *or* Ptolernican correction, *if you've spotted something I've mangled.*
This is an ongoing project of perspective. I don't pretend to have captured it all. That's the universe's job. And your I-verse is a part of that too.

20		French	ptolernicien·ne	53		Swedish	ptolernikansk
21		Georgian	პტოლერნიკული (*ptolernikuli*)	54		Tamil	பேடாலெரனிகன (*ptolernikan*)
22		German	ptolernikanisch	55		Thai	พ์ไทเลอร์นิกัน (*phthonloernikan*)
23		Greek	πτολερνικιανός/ή (*ptolernikianós/í*)	56		Tibetan	པཊོ་ལེར་ནི་ཀན (*patoler nikan*)
24		Hawaiian	ptolanikana	57		Tongan	ptolēnikani
25		Hebrew	פטולרניקני (*ptolernikani*)	58		Turkish	ptolernikancı
26		Hindi	प्टोलर्निकीय (*ptolernikīya*)	59		Twi	ptolernikan
27		Hungarian	ptolernikánus	60		Uzbek	ptolernikan
28		Icelandic	ptolernikanskur	61		Vietnamese	ptolernican
29		Indonesian	ptolernikan	62		Welsh	ptolernicaidd
30		Inuktitut	ᐱᑐᓪᓗᒃᓂᑲᓐᓄᑦ (*pitulirnikansik*)	63		Xhosa	ptolernikhani
31		Irish	ptolerniceach	64		Yoruba	ptolérnikánì
32		Italian	ptolernicano/a	65		Zulu	ptolernikhani

🤫 *A Brief Note on the Silent 'P'*

Let's talk about the ***'p'*** in *Ptolernican*.
You probably didn't hear it.
That's because in most languages, ***you're not supposed to***.

Yes, it's there. Yes, it's silent. No, it's not a typo.
It's a **prosthetic consonant**—a relic of ancient prestige, there to remind you this term comes with *layers*.

In English, French, Spanish, Italian, Tagalog, Japanese, Hebrew, and most sensible languages:
🧠 *It's pronounced like "Tolernican" with a phantom limb.*

In Greek, where we keep our consonants warm and our etymologies loud:
🎺 *We say the damn 'p'.*
Puh-tolernican. Like it's earned.

In German: it depends on how many Schopenhauers are in the room.
In Welsh: they add three more consonants just to make the 'p' feel at home.
In Finnish: they'll try to pronounce every letter, etymology be damned.
In Basque: they reinvent the orthography just to avoid the debate.
In Chinese: they ask why it's there.
In French: they absolutely ignore it, but with disdain.
In Australia: they shorten the whole word to "Tolly" and ask why you're overcomplicating things.

But wherever you are, the ***silent 'p'*** becomes a ***test of your epistemic posture.***

Do you centre what you see?
Or do you listen for what isn't said?

[💅 La Creud]
*"Ah, but you see—ze silent 'p' is not merely absent. It is **structurally repressed**. It is ze symbolic phallus zat never speaks, but structures everything around it. Without ze 'p', zere would be no tolernicanity to decentre!"*

[👶]
"/p/... but only in potentiality…"
(gurgled from behind a pacifier, as the baby gazes into the void of phonemic emergence)

🗺️ Apol-itic-ogia (Supertextual Footnotes from the Edge)[18]

With Annotations on the Cartography of Hurt Feelings and the Geopolitics of Character Encodings
—in which omission is performed, apology is queered, and flags are chosen with both lust and dread.

I harbour no ill will towards Igbo or Hausa. Yet I chose to translate Yoruba, not them. Why? Yes—'Y'. I needed a 'Y' language to slot between Xhosa and Zulu. Yiddish has no obvious flag, and having at least one language per letter felt important. Logically. Aesthetically. Ontologically. I know some of you get me.

Uzbek also gets to sit in for the whole cultural diversity of Central Asia, because it starts with a letter that hadn't been filled. If that ruffles your telpek, complaints are welcome. Only snailmail accepted. Address stored on the Arweave blockchain: https://arweave.net/vavshhhubckswcthtq5k3wmccjiyya72qmu6gsv7wmmpqetgy7aa[19]

Still got yй этн?[20] At least you got footnoted, which is more than I can say for Nepali, the Tuvaluan, Apache, and Burmese.[21] (There's redemption in apophasis.)

---

[18] *See Appendix C.1for Exegesis*
[19] *This hash resolves to a poem about decentralized grief and two postal codes I dare you to triangulate. See Appendix C.3.*
[20] *уй эмu (uy eti) is "beef" in Kyrgyz.*
[21] *I realized after I wrote that, that one retains convenient plausible deniability with the language name as opposed to the county's. I just want to go on record that I'm a "Burma man" all the way.*

😏 **Bradley:**
"Well well well. Didn't say the *M-word*, did he? Classic evasive eleganza. Glossed it just enough to look intentional, but let's be real: he side-eyed Myanmar and walked away."

💅 **La Creud:**
"Ah, but zis—zis is ze dance of ze relational subject! He names his omissions *like zey are artworks*. It's not silence—it's curated guilt."

👶:
🍼 *[faint gurgling of political ambiguity]*

Why not Serbian et al? The Croatian flag is scrumptious (with its checkerboardiness and those five historical arms… Yes, I too am picturing Vishnu with one extra), and "BCMS" sounds like an exam board.

I know all about Kurmanji, Sorani, Zazaki, and Laki—and I even have a Gorani-speaking friend. (Yes, I know: "Loads of my friends are gay" vibes. Don't get your AussieBums in a twist—I'm gay myself. Except on Tuesdays.)
Still, I've chosen to sidestep the geopolitics of assigning a single flag to represent all Kurds. (And yes, I'm doubling down on the theory that I can charm my way out of hatemail. It's working, right?)

As for Slovenia: I've holidayed there, worked there, even fallen in love there… but I had to draw the line somewhere. If that upsets you, I can recommend a good therapist. (And yes, you almost made the cut. And yes, you were ahead of Slovakia. And yes, I'm drawing the line at explaining that one—because no esprit d'escalier can save me from the inarguable bias at play here.)

Pashto, which originally made the cut, got axed in favour of Oromo, without which there'd've been no 'O'. And if you're thinking that in the space it took me to explain all this, I could've simply given more languages, I say: direct that same acuity to reading between the lines.

The Palestinian flag is chosen in emphatic solidarity. I love you guys. I love Israelis too. Feels a bit inappropriate to say the cognitive dissonance kills me, though.

All other omissions are entirely deliberate—and never politically or prejudicially motivated. And I'm sorry. Unironically.

📦 Appendix C.3: On-Chain Ornamentation

The Blockchain Footnote No One Asked For

This appendix is a **tangent**.
It began life as a throwaway moment in *Apol-itic-ogia*—a joke about snailmail, blockchain permanence, and the Arweave link you just (perhaps reluctantly) clicked. It was never meant to grow roots.

And yet, like all good epicycles, it spun into orbit.
What you'll find here is a smart contract written in Rust that doesn't run—but insists on *meaning* something anyway. It's ***Ptolernicanism*** by way of *compilable metaphor*.

You can absolutely skip it. (Next unmissable[22] section: *Appendix C.4: Exegetical Footnote: A Full Ptolernican Hermeneutic*.)
Unless, of course, you're a coder, a crypto bro, or a philosopher who understands recursion as a nervous system.

In which case: ***welcome to the tangent.***

Yes, it's ***Deleuzian.*** Yes, it's ***performative.***
Yes, the contract is fake. And yes, the permanence is real.

For Screen-Readers *(See next section for same code beautifully syntax-highlighted):*

```
// Ptolernican Footnote Smart Contract (Rust version)
// ---------------------------------------------------
// This contract stores a footnote on-chain, permanently,
// as a performative act of epistemic decentralisation.
// Although written in Rust (the language used for Solana smart contracts),
// it deliberately targets a fictional deployment context to underline the irony:
// the Arweave joke was NOT written for Solana.
// In other words: we're writing permanence using the wrong tools, *on purpose*.

// This code is not meant to be deployed. It is meant to be *read*.
// It is a literary smart contract.

// -----------------------------
// Imports for Solana contract simulation
use borsh::{BorshDeserialize, BorshSerialize};
use solana_program::{
    account_info::{next_account_info, AccountInfo},
    entrypoint,
    entrypoint::ProgramResult,
    pubkey::Pubkey,
    msg,
```

[22] In my opinion. (I've always hated it when writer's illeistically do that whole "in the author's opinion" nonsense. I mean, I get it. But *it* doesn't get *me*.

```
};

// ------------------------------
// Define the data structure for the footnote
#[derive(BorshSerialize, BorshDeserialize, Debug)]
pub struct Footnote {
    pub content: String,
    pub author: String,
    pub arweave_hash: String,
}

// ------------------------------
// Entry point for the smart contract
entrypoint!(process_instruction);

pub fn process_instruction(
    _program_id: &Pubkey,
    accounts: &[AccountInfo],
    _instruction_data: &[u8],
) -> ProgramResult {
    let accounts_iter = &mut accounts.iter();
    let account = next_account_info(accounts_iter)?;

    // Simulate storing the Ptolernican footnote
    let footnote = Footnote {
        content: String::from("This hash resolves to a poem about decentralised grief and two
postal codes I dare you to triangulate."),
        author: String::from("Matheson, but also the void"),
        arweave_hash:
String::from("vavshhhubckswcthtq5k3wmccjiyya72qmu6gsv7wmmpqetgy7aa"),
    };

    // Print the footnote to the Solana log as a performative act
    msg!(" Ptolernican Footnote Embedded On-Chain:");
    msg!("Content: {}", footnote.content);
    msg!("Author: {}", footnote.author);
    msg!("Arweave Hash: {}", footnote.arweave_hash);

    Ok(())
}

// ------------------------------
// Notes:
// This contract doesn't store state or tokens.
// It merely invokes the gesture of making memory public and immutable.
// In other words: it *pretends* to be a blockchain just long enough to be believed.
// The very act of misusing Solana for this purpose is Ptolernican:
// a decentred, relational détournement of code, storage, and trust.
```

```rust
// Ptolernican Footnote Smart Contract (Rust version)
// ------------------------------------------------
// This contract stores a footnote on-chain, permanently,
// as a performative act of epistemic decentralization.
// Although written in Rust (the language used for Solana smart contracts),
// it deliberately targets a fictional deployment context to underline the irony:
// the Arweave joke was NOT written for Solana.
// In other words: I'm writing permanence using the wrong tools, *on purpose*.

// This code is not meant to be deployed. It is meant to be *read*.
// It is a literary smart contract.

// ----------------------------
// Imports for Solana contract simulation
use borsh::{BorshDeserialize, BorshSerialize};
use solana_program::{
    account_info::{next_account_info, AccountInfo},
    entrypoint,
    entrypoint::ProgramResult,
    pubkey::Pubkey,
    msg,
};

// ----------------------------
// Define the data structure for the footnote
#[derive(BorshSerialize, BorshDeserialize, Debug)]
pub struct Footnote {
    pub content: String,
    pub author: String,
    pub arweave_hash: String,
}

// ----------------------------
// Entry point for the smart contract
entrypoint!(process_instruction);

pub fn process_instruction(
    _program_id: &Pubkey,
    accounts: &[AccountInfo],
    _instruction_data: &[u8],
) -> ProgramResult {
    let accounts_iter = &mut accounts.iter();
    let account = next_account_info(accounts_iter)?;

    // Simulate storing the Ptolernican footnote
    let footnote = Footnote {
        content: String::from("This hash resolves to a poem about decentralised grief and two postal
codes I dare you to triangulate."),
        author: String::from("Matheson, but also the void"),
        arweave_hash: String::from("vavshhhubckswcthtq5k3wmccjiyya72qmu6gsv7wmmpqetgy7aa"),
    };

    // Print the footnote to the Solana log as a performative act
    msg!("📜 Ptolernican Footnote Embedded On-Chain:");
    msg!("Content: {}", footnote.content);
    msg!("Author: {}", footnote.author);
    msg!("Arweave Hash: {}", footnote.arweave_hash);

    Ok(())
}

// ----------------------------
// Notes:
// This contract doesn't store state or tokens.
// It merely invokes the gesture of making memory public and immutable.
// In other words: it *pretends* to be a blockchain just long enough to be believed.
// The very act of misusing Solana for this purpose is Ptolernican:
// a decentred, relational détournement of code, storage, and trust [(t)Rust, where the 't' has rusted
away]
```

README.md
How to Burn Trust Into the Chain by Letting It Rust

This repository contains a non-functional, entirely performative smart contract written in Rust, designed not to run, but to **mean**.

It exists as a literary artefact—a way of storing a footnote about relational omission, geopolitical gesture, and the poetics of protocol, all under the banner of the Ptolernican worldview.

It is also a metatextual prank.

The contract pretends to be a Solana smart contract.
It simulates the act of storing a string on-chain.
It logs, but never commits.
It tells you where the footnote lives—on Arweave—but requires no Arweave knowledge to decode its emotional payload.

You can compile it. But if you deploy it, you've missed the point.

The source includes this footnote:

> *“This hash resolves to a poem about decentralised grief and two postal codes I dare you to triangulate.”*

And the entire project is:

> *“A decentred, relational détournement of code, storage, and trust [(t)Rust, where the ‘t’ has rusted away].”*

If that makes sense to you, you’re already part of the network.

📎 Appendix C.4: Exegetical Footnote: A Full Ptolernican Hermeneutic:

On the Title "Apol-itic-ogia (Supertextual Footnotes from the Edge)"

This title is not an accident. It is not even merely clever. It is *performative*—a Ptolernican artefact in miniature, a paradoxical gesture that both decentres and dignifies at once.

Let's begin with the hyphenation.

"Apol-itic-ogia" dismembers its own etymology mid-step. It begins in **apologia**—a classical genre of reasoned self-defence, stretching from Plato's *Apology* to Cardinal Newman's theological contortions. But before it can land, the word trips—fractured into the shimmering shards of **"apolitical"** and **"politic"**. This is deliberate. It enacts the very impossibility of being "apolitical" in matters of inclusion, representation, language choice, and symbolic geography. By embedding politics into the middle of an apology, the title makes clear: there is no neutral position from which to curate the world.

Then comes the subtitle: **"Supertextual Footnotes from the Edge".**

Here, the word *footnote* is used both ironically and reverently. The act of **elevating a footnote** to **supertextual status**—pulling it from the margins into the central flow of discourse—is a deeply **relational move**. It refuses the dismissive logic that calls certain content "secondary", "ancillary", "aside". Instead, it acknowledges that the omitted, the framed, the disclaimed—are **central** to the act of meaning-making. It's a way of saying: *the edge sees the centre more clearly than the centre sees itself.*

And yet—**by still calling it a footnote**, the inflation is immediately punctured. This is not self-importance. It is not grandiosity. It is *respect*. And it is *play*. It allows the reader to laugh, to exhale, to sit with contradiction without demanding allegiance to a side.

The word **"edge"** carries its own charge. It connotes both geographical marginality (who gets excluded), emotional vulnerability (the edge of tolerance, the edge of tears), and epistemic honesty (the edge of what can be known from *this* frame). To write from the edge is not a weakness. It is an act of *gravitational humility*—a decentring without disappearance.

The entire text performs what it cannot resolve.

It knows it cannot please everyone. It says so. It opens cans of worms on purpose, and leaves them open on the table. It admits its biases (what *do* I have against Slovakia?), and in doing so, **refuses the false purity of curated neutrality**. It says: I am partial. And: I am trying. And: I will not flinch. No can of worms was too intimidating to open. No geopolitical knot too sensitive to name.

It also **takes a stand**—emphatically, even tenderly—on what matters. It chooses the Palestinian flag not out of performative posturing, but because the **people** matter more than the state. The same goes for the choice to centre Kurdish complexity, or honour Slovenia's emotional gravity while drawing a hard line on inclusion.

This is what **Ptolernicanism** looks like in practice:

- not flinching,
- not pleasing,
- not evading,
- not posturing.

Instead: owning, naming, holding, disarming.
With grace. With wit. With awareness of the inescapability of relationality and perspectivality.[23]

And with the precise amount of irreverence that says:
"Yes, this is a footnote. But it's also the beating heart of the whole goddamn text."

OK, that's the number 64 defended and dusted. But I'm juvenile, so I'm adding five more, which'll really bring this all to a head. Behold, the artificial, the constructed, and the fictional in-universe…

🪐 Appendix C.5: a Trek, and a Slyther, through Middle Earth and Pandora

—or, The Conlangs That Didn't Ask to Be Seen, But Were Summoned Anyway

🌿 Language #65. 'Ptolernican' in Quenya

Aminatya

Derived from *ami-* (around) + *natya* (to judge, reckon, centre).
Literally: *"one who orbits meaning"*, or *"relating to reciprocal centrality."*

Used adjectivally, e.g. *indo aminatya* — "a mind of relational balance".

Gloss:
A philosophically laden term, suggesting measured observation from multiple standpoints. It subtly echoes **Valinorian cosmology**—where light was once shared, not centralized.

👷

"Aminatya na i nárë ontarwa."

"Ptolernican is the fire of becoming."

---

[23] From my perspective, one heptasyllabic noun followed by a double-whammy of hexasyllabicity is delicious. Yes, *my*. Exactly.

(And you gotta love how "hexasyllabicity" is heptasyllabic, and thus heterological, while "heptasyllabicity", having the same number of syllables as the state it refers to, is homological! But of course, you don't gotta love it, do ya? Again. My point. (If you relate (!) to all this, I can guarantee you'd get off on my reframing and dissolution of the Grellling–Nelson paradox at matternism.com/Grellsonianisms))

🔥 Language #66. ‘Ptolernican’ in Black Speech (Mordor)

Snûruk-Lûb

snûruk = "unfixed / loosened" (invented from *snûr-* root for “bend, warp”)
lûb = “centre, core” (from *lugbúrz* “dark tower”, here subverted)

Together: **“The one who unbinds the centre”**
—almost blasphemous in Mordor, where hierarchy and domination are absolute.

Used as a **curse or grudging admiration**:

“Snûruk-lûb gazatûrz...”
“He speaks like a centrebreaker...”

Perfect for that **chaotic good** scholar who survived Barad-dûr and started a substack.

🐍 Language #67. ‘Ptolernican’ in Parseltongue

S’selernaasssssk

/ˈs̪ːɛ.lɛr.nɑːsːk/

🔍 Etymophonic Notes:

- **S’–** evokes serpentine origin and syntactic ambiguity (is it “the”? is it just mood? who knows).
- **–selern–** mutates *ptolern-* into a *more slippery, mid-palatal swirl.*
- **–assssk** ends with that signature Parseltongue flourish: a long voiceless hiss followed by a *k* glottal snap.
  A hiss that trails off just long enough to suggest:

“But only from a certain perspectifffff…”

Contextual Gloss:

S’selernasssssk — "One who coils around meaning without biting down; who speaks in spiralsss, not lineesss."

🧪 Example Invocation:

Sssselernasssssk… ssslitherss not to ssstrike, but to sshiffft the cccennnntre…

Used only by highly literate Parselmouths (probably fringe Slytherin epistemologists who got expelled for saying “but Voldemort’s power is perspectival”).

🌱 Language #68. ‘Ptolernican’ in Na’vi

txoelngayä

/ˈtʃo.ɛl.ŋa.jæ.ʔa/
(adj.) “of a mind that orbits rather than centres”

🧬 Breakdown:

- **txo** — if, conditionality
- **el** — root from *eltu* (“brain”)
- **nga** — you (2nd person), here used as a relational marker for *interpersonality*
- **-yä** — genitive suffix, indicating *“belonging to”* or *“of the kind of”*

Literal-ish gloss:

“Of the kind of thought that decentralizes around the other.”

Yes, it’s a bit poetic. That’s very Na’vi.

🧝 Example usage:

Oel ngati kameie, ma txoelngayä tsamsiyu.
I see you, warrior of the Ptolernican mind.

🌌 Optional Shortened Form:

ngaytxon – “decentring one” (*ngay* = truth, *txon* = night → “truth that moves like shadow”)
A slangier clan-derived coinage. Used by young Na’vi philosophers who read Rovelli by starlight.

🖖[24] Language #69:[25] ‘Ptolernican’ in tlhIngan Hol (Klingon)

qangHa’tlhoy’bogh

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[24] *Yeah, yeah, I’m aware this isn’t Vulcan. Relax. It’s a gesture of respect across sci-fi species boundaries. Ptolernicanism isn’t about rigid accuracy—it’s about shared symbolic resonance. And anyway, show me a Vulcan who wouldn’t admire this document’s commitment to logic, recursion, and emotionally-suppressed ecstasy.*
Yes, I know Klingons don’t use this emoji. But the interstellar emoji palette is tragically limited—and this one had the right energy.
👶: *[softly, as if from the far side of a star system] “Live long… and nap frequently.”*

[25] *Yes, it ends on 69. But this isn’t just smut. It’s honour: in Klingon, sex is a form of combat, a linguistic act of dominance and submission. It’s basically a dialectical ritual involving biting, broken furniture, and contested epistemology. And isn’t that what this whole document’s been about?*

(adj. rel. clause form)
/ʔɑŋ.χɑʔ.t͡ɬχɔj.βoɣ/

"That which rejects centrality"
Literally: *the one that is unwilling (qangHa') to be peripheral (tlhoy')*—thus, committed to resisting any fixed positional privilege.

Usage:

- Functions as a **post-nominal adjective** or **stative relativizer**, suitable for modifying abstract or agentive nouns (e.g. *Qel*, philosopher; *yej*, council; *ghov*, authority).
- Semantically loaded with epistemic intentionality and agential decentralism.

🔬 Morphological Breakdown

- **qangHa'** — *is unwilling* (from *qang*, "willing" + *-Ha'*, negation with reversal nuance)
- **tlhoy'** — *the edge / periphery* (neologised from *tlhoy*, "near, close by"; here recast as "marginal zone")
- **bogh** — *that which…* (relative clause suffix for nouns)

✍️ Example sentence:

Qel qangHa'tlhoy'bogh vIparHa'.
"I admire the philosopher who rejects centrality."

👩‍🏫 Matternist Commentary

In classic Ptolernican fashion, this Klingon adjective resists linguistic centrism even in its own grammar. It uses negation and circumlocution—*not willing to peripheralize*—to mirror the **recursive decentring** at the heart of relational epistemology. Think of it as **Nāgārjuna with a disruptor rifle**.

🛰️ Bonus: Field Notes from the Klingon Epistemology Guild

> *"Only the fool places Qo'noS at the centre of the galaxy. True honour lies in the orbit between."*
>
> —**Kor the Elder**, *On Honour and Uncertainty*

✨ Final Flourish

And what could be more sacred than that? Than a language that never claimed universality—but sang its truth across galaxies anyway? Than a tongue invented not to conquer, but to express, to cohere, to play?

These conlangs—these fractured grammars of hope and war and wonder—aren't footnotes. They're stars. And in the ever-expanding I-verse of ptolernicanism, they belong here.

This isn't just a local affair.
It never was.
The centre was never the point.

Live long. Speak freely. Decentre always.

🌿 🔥 🐍 🦋 🖖

✦ Epilogue

To those who have found the eclectic maximalism, brazen ostentation, and sprawling rhizomaticity of this document irritating,
I sign off, lovingly, with the most ptolernican of truths:

"No centre, but so much gravity."